

ROUSSEAU'S EDUCATIONAL THEORY

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TO
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India,*

*who has devoted the best part of his life to the
educational amelioration of my countrymen*

IN GRATITUDE AND RESPECT.

PREFACE.

The intention of this essay is to present to the students of education a lucid analysis of the educational theory of Rousseau, with a brief, but thought-stimulating, criticism on its outstanding features. If it succeeds in exciting the reader's curiosity to know more about the subject and in suggesting him the way in which he should manipulate the doctrines of the great theorist, it will have served its purpose.

The essay is a reproduction of my lectures before the students of the Teachers' Training College of the Muslim University, Aligarh.

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CHAPTER I.

Life (1712-1778).

Jean Jacques Rousseau was born at Geneva in Switzerland. His mother died in giving him birth and so his early training was left to his father, a poor watch-maker, and to a stupid aunt. This weak woman did nothing to discipline Rousseau and the result was that he became self-indulgent and void of self-control. His father was very fond of reading novels. With these he entertained little Rousseau, with the result that the child acquired sentimentality and idealism. His imagination began to turn into a world of fantasy and he was rendered unfit to attend to his immediate surroundings and face the realities of life. When these romances were finished, Rousseau's father resorted to the library of his father-in-law, a clergyman, and there he was especially attracted by the lives of Greek heroes by Plutarch. These were also read aloud to the little boy and they infused into him a republican spirit, love of liberty, impatience of restraint and admiration of heroism.

Influences
of the home
environ-
ment.

At the age of ten, Rousseau went to a neighbouring school at Bèsey. There he came in contact with the lovely country scenes and acquired a lifelong passionate fondness for the beauties of nature. But an accident poured bitter drop into the cup of his happiness. The teeth of a comb were found broken and Rousseau was suspected to have caused the damage. He was brutally punished. The knowledge of his own innocence aggravated the injury inflicted by this severe punishment. Rousseau's attitude toward the world was changed. The world of happiness and beauty became to him a world where cruelty, injustice and violence prevailed. To this

Rousseau
at a board-
ing school.

accident is due the origin of his belief that human nature is originally good, but is perverted through the influence of society.

Apprentice-
ship at
Geneva.

Soon after the accident he was recalled from the school. His father, who possessed quixotic notions of honour, had quarrelled with the authorities at Geneva and gone voluntarily on exile to Italy. Now Rousseau's guardian was his uncle, who was lukewarm in his sympathy for the nephew. The young lad was placed as an apprentice with men of different occupations one after another. But Rousseau's dislike of realities, his want of practical virtues and the rough treatment of his masters prevented him from learning anything. If life with one master became intolerable, he forsook him and was then an apprentice to another, with the same consequence. This course of life engendered in him several undesirable habits, which he could never fully shake off, the most conspicuous of them being the habits of pilfering and lying.

Wandering
in Savoy.

At last Geneva grew too hot for Rousseau and he decided to quit the land. He chanced to come across a priest in Savoy, who entertained him with great hospitality and won him as a convert to Catholicism. But the good priest's well-meaning assistance could not put an end to the miseries of Rousseau, who aggravated them by his undisciplined behaviour and uncontrollable passions. He had to wander in Savoy in search of subsistence! On several occasions he had to sustain himself by menial service. One of these periods of household service was passed in connection with a respectable family, whose members came to be interested in Rousseau. But Rousseau committed a theft in the household, and when the object stolen was detected, he falsely attributed the theft to a maid-servant, who lost her situation without any fault. These periods of misery, wandering, poverty and servile occupation brought Rousseau into touch with the depressed classes and filled him with sympathy for the oppressed and the lowly.

The hospitality of a devout Catholic lady, Madame de Warens, at last relieved him of this unsettled miserable life. Rousseau was given an asylum in her house in 1729. She was a very beautiful and accomplished lady, keenly interested in the Papal religion and possessing extraordinary kindness of heart and charitable feelings. These merits accorded ill with certain principles of hers, which interpreted modesty and chastity to be empty words, having no import for practical behaviour. She was very fond of Rousseau, who in turn loved her passionately, though this unfathomable love did not prevent him from falling into love with any number of ladies every day.

Residence
with Madame
de Warens.

Under the fostering care of Madame de Warens, Rousseau could get opportunities of cultivating his mind. He received instruction in music, improved his knowledge of Latin and studied the works of well known philosophers, including Descartes and Locke, and had a smattering of some of the sciences. Much of this work was done through self-instruction and every now and then he had to devise and adopt different schemes and programmes for the improvement of his mind. Thus by the trial and error method and after a deal of ingenious scheming, he could not only learn some of the choicest things in the current knowledge, but also acquire habits of independent study.

Self-study

At last Madame de Warens grew sick of Rousseau and a new-comer came to monopolize her affections. Rousseau had to bid her farewell. He tried to earn a living by working as a private tutor to the sons of a notable person at Lyons. But his want of patience and emotionalism prevented him from success in his only experiment in practical teaching and he was compelled to give up the job.

Tutorship
at Lyons.

After an unsuccessful attempt to recover the possession of Madame de Warens' heart Rousseau betook himself to Paris in 1741 and there began to earn a living by musical composition. His profession brought him into contact with some of the notables of Paris and he

Reports to
Paris

was recommended by two aristocratic ladies for the government service as secretary to the French ambassador at Venice. He was for a year in this thriving port, but circumstances estranged him from his chief and he had to resign and return to Paris, where he had to resort to his previous profession of musical composition for sustenance.

Matrimonial Life.

Soon after this return, he came into contact with Thérèse Le Vasseur, a maid-servant in a Parisian hotel. Both were hit by Cupid's arrows and the maid decided to become Rousseau's life companion in 1744. She gave birth to 5 children, but Rousseau was leading such a hand-to-mouth life that he entrusted each of the new-born babies to the foundlings' hospital. When later Rousseau became a famous person, his friends tried to recover these children for him, but they could not be identified. Their luckless mother lived with her dreamy and unbusiness-like husband for 25 years, but at last fled away with a stable boy.

First Literary Products.

Rousseau's entrance into public life dates from his success in winning a competitive prize awarded by the Academy at Dijon for an essay on "*whether the progress of Sciences and Arts has contributed to corrupt or to purify morals*" in 1750. Rousseau favoured the view that all social evils were due to the growth of knowledge and the remedy lay in a return to the blissful state of ignorance in which nature had originally placed men. Contemporary France was groaning under the pressure of the artificial civilization of the day. People were sick of corruption and hypocrisy. The strong could oppress the weak without a pang of remorse. Dissatisfaction with the existing state of affairs and speculations on remedying it, were in the air. Rousseau's essay was what the popular mind craved for. Its fame spread like wild-fire and ushered the author upon the stage of public events. So effective was Rousseau's eloquence, so passionate was his style, that it was impossible to disagree with him at least for the time being. This work was followed by another competitive essay on *the Origin of inequality among men*

in 1758. It failed to bring him the prize, but succeeded in enhancing his fame. In this Rousseau held that the institution of private property gave rise to most oppressive distinctions among men with the result that innumerable evils began to prevail. The remedy suggested was a return to the original state of nature, wherein all men were equal and property was common.

In 1761 he published the *New Heloise*, a novel in which he recommended, not a complete return to the state of nature, but only as much as the deeply-rooted traditions and institutions of society would permit. Herein he attributed some blessings to such institutions of society as marriage and family life.

*The New
Heloise.*

The next year witnessed the publication of his two masterpieces, the *Social Contract* and the *Emile*. The first is a treatise on political science. Herein he explained that every man was originally an independent unit, but for their common safety these independent men united together, gave up as much of their independence to a representative body as was indispensable for mutual union and concerted action with regard to common interests, and thus the state came into being. He concluded that sovereignty lay with the people; for their own common good they set up a government, which had a right to rule as long as it possessed the confidence of the people and might be abolished at any time by the general will of the people. The second work (*Emile*) is half novel and half discourse. The hero is an orphan boy, belonging to the upper class. In four parts the book dealt with Emile's education from infancy to maturity and in the fifth part described the education of Sophy, his would-be wife. Our knowledge of Rousseau's views on education comes from the *Emile*. In it Rousseau bombarded the entire edifice of the formal and conventional education of the day and designed to replace it by a natural and spontaneous training in an environment free from the baneful influence of society.

*The Social
Contract and
the Emile.*

Immediate
effects of
these works.

These revolutionary works which assailed the very foundations of the existing society and pronounced the leading institutions of the existing civilization as pernicious were hailed with joy by the discontented masses, but provoked the hostility of the predominant classes, both secular and religious. Rousseau was looked on as a heretic and outlaw.

Subjection
to persecu-
tion; wan-
derings.

Attempts were made to strangle his bold expression of the views of the people by persecution. Fear of arrest drove him from pillar to post. He had to flee from place to place in search of refuge; his books were publicly burnt; even the magistrates of Geneva, his birth-place, shut the gates of the town in his face. An invitation from the philosopher, Hume, carried him to England for a short sojourn, but France soon attracted him back. On his return he found himself in the same predicament as before. He was not safe from the dread of the guillotine, till he breathed his last and was buried at an obscure village in 1778. Eleven years after his death, occurred the French Revolution, whose unconscious author he had been, and then he received that honour which he deserved at the hands of the people, whose cause he had espoused—his remains were excavated and buried with due pomp and ceremony in the cemetery at Pantheon, the Westminster Abbey of the French.

His *Confes-
sions*.

For a knowledge of his biography we are largely indebted to his inimitable *Confessions*, in which he "concealed no crimes, added no virtues."

A word on
his life.

His life is a notable illustration of the irony of fate; weak, dissolute, profligate, unpractical, imprudent, given to pilfering, faithless to his children, false to his own ideals as he was, he preached liberty and philanthropy with such fervour and eloquence that he succeeded in uprooting many of the time-honoured institutions, which were the instruments of tyranny and the sources of vice, dealt a *coup de grace* at the lingering spirit of the dark ages and marked the dawn of a new age of civilization, more considerate to the weak and the oppressed.

CHAPTER II.

General Principles.

Rousseau believed that man is originally good, contact with society corrupts him. Man's natural instincts, primitive interests and emotions, innate tendencies and powers, all contain the germs of virtue. These develop in the course of the individual's life according to certain fixed laws. If the development is conducted entirely according to these laws, the individual grows into a fully developed man, who is fit for all phases of life and able to discharge efficiently the duties of any department of activity which he chooses as his vocation.

Human nature and its development.

This development is quite spontaneous and automatic, it will go on of itself, but contact with the corrupt influence of society hinders it and sometimes it is retarded for want of a proper environment which might afford appropriate stimuli to allow it to go on unbroken. Hence the need of education.

The need for education.

The aim of education is therefore to produce a fully developed man, by allowing the natural laws of development to go on unchecked, and providing suitable materials and opportunities for its normal progress. The business of education is not to curb nature, but to aid it. Education does not predominate nature, it is subservient to it. The educator is not to aim at preparing the educand for any particular vocation, he is to teach him "manhood" or the art of living, which helps him in every situation and occupation.

Aim of education.

Education has three sources, viz, nature (the internal laws of growth), man and things. The last two must be subordinated to the first. In other words, education must conform to nature.

Sources of education.

Inferences
from Rousseau's
conception of
human nature
and its
development.

From what Rousseau thinks of human nature it follows that the educator's function is not to eradicate original dispositions, but to make them starting points and rely on them as bases for action rather than on custom, tradition, command, etc. Another corollary of Rousseau's conception of human nature and its development is that the educator should keep the educand away from society in order to remove the impediments to development, which might be occasioned by contact with it. A third inference is that education should supply suitable material for development. These materials do not, of course, come from men, but from things. So the child is to be brought into contact with animals, plants and physical phenomena.

The different
meanings of
nature.

This scheme of education is natural in a threefold sense. It starts with nature, which in this case means the innate stock of tendencies, instincts, and powers of the individual. It supplements and keeps pace with nature, which in this sense is tantamount to the laws that govern the growth of human mind. It draws material from nature, which in this context is to be interpreted as sub-human nature.

Education
only for the
rich.

It is important to note that a conscious, deliberate education was recommended by Rousseau only for the upper classes, who were likely to fall a prey to unnatural training. He held that the poorer classes needed no such formal education, because the circumstances of their lives sufficed to afford them opportunities for free development.

Private education
favoured.

Rousseau held that there were two systems of education, the public and the private. To him an ideal public education was that which Plato recommended, but the corrupt, artificial society of the day had no scope for that system. So he favoured education by means of private tutors.

Different
periods of
education.

He rejected the old ideas that education is a uniform process throughout and that the child is to be treated as

an adult in miniature, and childhood is to be regarded merely as a preparation for mature life, which the child may or may not reach. "Childhood," he said, "is to be lived for its own sake and the child should not be made miserable by being compelled to give up what its present needs and interests demand and to learn what might be put to use in an uncertain future." He proclaimed that a child had as much right to be happy as an adult had. Thus the *Emile* was the *Magna Charta* of childhood. According to Rousseau's views, childhood was not the only period of the individual's life, detached and distinct from other periods, requiring its own characteristic system of education, but there were certain other marked stages in the development of the individual, each with its own needs and its own educational aim and procedure. The whole period of education was, therefore, divided by Rousseau into four detached and clearly demarcated periods, viz, infancy, from birth to the age of five, (2) childhood, from the beginning of the 6th year to the end of the 12th year, (3) boyhood, from 13 to 15, and (4) adolescence, from 16 to 20.

The first two are the periods of physical culture and sense training through contact with things. The third is the period of intellectual education by means of things and the last is the period of spiritual and moral education through contact with men and the study of the sciences which treat of the relations of man with man.

Rousseau divided the period of education among detached sections, sharply separated from one another and having little or no interconnection. This goes against the modern notion of development. Throughout his life the individual retains his identity, inspite of modifications, alterations and improvements. He does not pass from childhood to boyhood or from boyhood to adolescence with the suddenness of a tropical dawn; we cannot say where the one ends and the other begins, so subtle, so imperceptible is this gradual growth. If education is to differ with the

Criticism on
the above.

difference of age, the alterations in it should not come all too suddenly and abruptly when a certain point has been reached ; alterations must be made in it every day in an imperceptible way. Moreover, man is an organism ; all his powers develop harmoniously and concurrently ; it is therefore unnatural and unsound to fix one period for sense training, another for intellectual education and a third for the inculcation of morality. Nature does not concentrate herself entirely on the formation of the bones of the young child and postpone the development of its muscles and nerves for another period. What is true in the case of physical development holds good also in the domain of mental development. At best we can say that a certain period of life is chiefly remarkable for the growth of some particular mental power. But the assumption does not exclude the growth of other powers. So the scheme which Rousseau held to be natural is absurd and unnatural.

CHAPTER III.

Education During Infancy (1-5).

The baby is to be suckled by his own mother. He should not be petted and pampered, but given simple food and left free to face the hardships which he can bear. He should be kept away from medicine and the surgeon, unless his life is in danger. He should be provided with loose clothing, which allows free movement.

The hardening process.

He is to be educated by his parent or, preferably, by a private tutor, young, energetic, intelligent, virtuous, amiable, possessing fine insight into child nature, devoted to his sacred work, and willing to sacrifice the most valuable part of his life for the full development of a child.

Qualifications of the tutor.

The infant is to be removed from the evil influences of society and taken to the country to inhale fresh air and hold a duly communion with nature.

Separation from society.

The tutor should make no attempts to educate the infant, but leave him free to give vent to his natural instincts. Thus the infant will get the opportunity to train his senses and to indulge in play and physical activities.

Unrestrained physical activity.

The infant is to be kept away from books and instruction. His reason is to be lulled to sleep.

No intellectual education.

The infant is to be kept ignorant of the ideas of virtue and vice. He is not to be told, "This is good, that is bad." No authority is to be exercised for purposes of correction; the infant is to be allowed to suffer from the natural consequences of his actions. He should not be taught to obey commands. The only force, which he should be accustomed to submit to, must be the 'necessity in things', that is, the compulsion which his relation with the

Training of behaviour.

CHAPTER IV.

Education During Childhood (6—12).

Education in this period is conducted radically on the same lines as prescribed for infancy. The child is protected from contact with society and lives in the country to enjoy intercourse with nature and inhale fresh air.

Contact with
society
avoided.

It is the period of the negative education. The tutor's business is to lose time, that is, not to utilize time in formal teaching and positive instruction, but to while it away, leaving nature free to do her work, limiting his duties to the keeping away of interferences. The tutor takes pains to see that the child remains ignorant of social relations, the conception of morality, and the speech that is beyond his present needs, experience and comprehension, and is prevented from the exercise of those powers of mind which are not designed by nature for his age. The tutor should see that the pupil's "soul remains fallow." The child's reason should be lulled to sleep, for reason functions to check the inadequate use of power, but the child is weak, so he needs no such check.

Negative
Education:—
(a) Its
character-
istics.

On the bodily side, the child is allowed to indulge freely in his instinctive reactions of playing, jumping, leaping, running, etc. He is not petted and pampered and is allowed to suffer slight injuries. He grows strong and capable of enduring pain.

(b) Physical
training.

On the intellectual side, the child is kept from books and instruction. Attempts are made to prevent the premature exercise of his higher mental powers. But the child trains his senses with the things he is kept dependent upon and automatically and incidentally acquires some knowledge of radical importance, belonging to his physical environment and to himself as related to it.

(c) Intel-
lectual
side.

(d) Moral
training.

On the moral side, the child is taught to adjust his conduct by dependence on things alone. He learns to avoid undesirable deeds by the resistance of physical obstacles or by the punishments which result inevitably from his actions themselves. This is the discipline of consequences. It implies that only experience or want of power serves as law. He is taught neither to obey nor to command anybody. He is led to look upon the tutor as a helpmate, who is necessary for him on account of his own weakness. This condition of life, which means no submission to human will, but implies bowing down to necessity resulting from the pupil's own needs and his inevitable relations with the natural world, is called by Rousseau well-regulated liberty.

(e) Achiev-
ments.

The period of the negative education, Rousseau explains, is not one of sheer waste, loss, and idleness. If it does not give the child virtue, it protects him from vice, because he is prevented from forming evil and unnatural habits. If it does not inculcate truth, it saves the child from error, because it keeps him clear of prejudice and misconception. It does not impart him moral and intellectual efficiency, but it gives him physical strength, which helps him to control his desires and passions and serves as a solid foundation for the development of higher mental powers.

CHAPTER V.

Criticism on the negative education.

1. Education cannot be a passive process, content to leave the development of the race to the capricious and fitful trend of circumstances and loth to interfere with the direction which the growth of the pupil's mind automatically takes. We cannot ignore nature, but we cannot leave the education of our race to nature in her crudest aspects, unassisted by the art of man. Education must have a definite end in view and the environment in which the pupil is placed must be consciously selected to conduce to the object in view, and nature must be pressed into our service in the same way as magnetism, light, heat and electricity have been compelled to yield conveniences and comforts, which we could not derive from nature without the deliberate and conscious use of our own art. If soil is left to blind nature, it produces nothing but weeds and thistles; it needs cultivation. In the same way, if man is left to develop himself by giving free reins to his undisciplined innate impulses, interests and tendencies and allowing the environment to exert its influence on him without any interference on our part, he will grow wild like aborigines.

Education
cannot
be passive.

2. Rousseau keeps the boy away from society. Such a scheme is at once undesirable and impracticable. It is undesirable, because man is a gregarious animal, destined to live with his fellows; he must learn some habits and virtues, which are necessary for a corporate life, and if these virtues and habits are not acquired early, some of them can never be acquired at all. To the human being the social environment is more important than the physical environment and the former must begin to exert its influences on the child from the very birth, if the child

Exclusion
from
society
undesirable
and
impracticable.

is to be developed into a man in the true sense of the word. It is impracticable, because the social influences cannot be avoided, do what we can. Even Rousseau has been compelled to bring Emile into contact with several persons and with gatherings of men, such as, fairs and markets. It goes without saying that what Rousseau commends to be the natural way of education is the most unnatural process.

Absurdity of devoting one tutor to the education of a single child.

3. Rousseau recommends that one child requires one tutor, healthy, energetic, virtuous, intelligent, possessing psychological insight, enthusiastic, inspiring, learned and what not. To sacrifice twenty years of the most precious part of the life of such a prodigy of humanity is sheer waste of human energy and talent. It is absurd to expect that any large number of men may avail themselves of such a system of education: only princes and millionaires can afford it.

Absurdity of excluding Intellectual Exercise from these early periods.

4. Rousseau recommends that reason should be allowed to sleep till the age of 12. In the first place, it is impossible; no effort of us can check the exercise of any power of the mind by the child. In the second place, it is not productive of good: if the intellectual part of education is neglected for the first 12 years of the individual's existence, the loss cannot be atoned for by any amount of effort during the rest of his life. Nature demands that all parts of the organism, man, should develop harmoniously and concurrently, and a scheme of education, which aims at concentrating effort on one phase of the mind during a certain period of the man's existence and postponing the development of other powers of the mind, is at once unnatural and impossible.

The limitations of the Discipline of Consequences.

5. Rousseau pins his faith to the discipline of consequences, which cannot be relied upon, as an unfailing and universally-applicable instrument of moral training. The following are some of the arguments which indicate the limitations of the discipline of the consequences:—

- (a) All instances of the violation of a rule prescribed by nature are not punished with uniformity and certainty. Jahangir could continue his daily potion of 14 cups of thrice-distilled wine for the whole of his early manhood with impunity. Morad, his younger brother, lost his life in consequence of drinking with a want of moderation which was not greater than that of his elder brother. Heredity endows some with constitutions that can stand such irregularities of life as are fatal to a less fortunate brother, not gifted with the same constitution. In the same way, the particular circumstances in the particular environment in which the delinquent is placed magnify, exaggerate, modify, minimize, or nullify the unpleasant effects which naturally arise out of an evil deed.
- (b) To render the discipline of consequences effective implies the possession, by the delinquent, of the power of linking the cause with the effect, and this is wanting in the child. If he suffered from stomach-ache, he would not necessarily come to perceive that it was due to excessive eating. If he caught cold, he would not attribute it to his walking in the open cold air without warm clothing.
- (c) Sometimes, if we allow an evil deed to be perpetrated without interference, the delinquent either loses his life or is injured for life. If, for instance, we allow a child to run precipitously towards a well in the hope of correcting him by the inevitable consequences of his action, we may find that our attempt has resulted in the child's being drowned. Similarly, if a child is allowed to touch a machine in order to teach him the grand maxim that things unknown should not be touched, we
- (a) Uncertainty of punishment.
- (b) The delinquent's failure to connect cause with effect, an impediment to its success.
- (c) Inordinately excessive punishment.

(c) Avoid the incomprehensible and the misleading. know in consequence of his inevitable relations with his physical environment. In the third place, all that is incomprehensible, i.e., above the pupil's intelligence, or misleading, i.e., likely to produce erroneous impressions, should be ruthlessly rejected:

Stimuli. Rousseau exhorts the tutor to appeal to the pupil's natural curiosity, i.e., curiosity which arises from the desire to learn, owing to the innate tendency for well-being; he is also in favour of relying on the instinct of exploration as a stimulus for learning. He condemns the stimulation of rivalry and of that unnatural curiosity which grows out of the vanity to be considered as learned, for he is convinced that these motives will, if developed by repeated use, engender the most baneful social evils.

Method of Study. Rousseau enjoins, "Do not teach the pupil science, but let him discover science. Ask questions and leave him to resolve them."

Condemnation of artificial devices. He has no patience with artificial and costly devices, maps, apparatus, instruments and appliances. "A scientific atmosphere," he says, "killeth science." The pupil should be guided to advance along the path of the discovery of nature by means of actual situations. If any instruments are to be used at all, these should be prepared by the pupil himself, for crude as they may be, they will be more useful to the pupil's intellectual development than any costly apparatus prepared by others.

Criticism of the above. In this method of learning by discovery we find the origin of what is now known as the heuristic method, which aims at the exercise and the consequent development of the pupil's own powers and rejects the pouring of information into his mind. It is tantamount to the grand principle of to-day "Teach and do not tell," but it has its limitations, and, do what we can, there is no escape from telling the pupil much that he cannot reasonably be expected to acquire by his own endeavours. So far as the condemnation of artificial devices is

concerned, we are ready to welcome actual situations in preference to them, but it is not always possible to stick rigidly to their disuse.

All books are discarded, for they fill the learner's mind merely with the ideas and opinions of others and instead of imparting him real knowledge, they merely fill his head with a number of words, whose true import and significance he does not understand. Robinson Crusoe is the only exception, Rousseau recommends the reading of this book on the grounds that it deals with exactly the same type of life as he recommends for the learner before adolescence, and that it illustrates to perfection the ways in which a spirited and intellectual individual, thrown at his own resources, cut off from his fellows and goaded on by the sheer necessity of his relations with the physical environment, gradually provides for his well-being and happiness.

All books,
except
Robinson
Crusoe,
discarded.

Rousseau is warm in advocating the learner's engagement in some trade or manual occupation. He attributes to it the following blessings:—

Manual
occupation
and its
advantages.

1. Manual work is an aid to the development of mental powers; while the boy engaged in it fancies himself to be a workman, he is becoming a philosopher. Herein Rousseau anticipates the modern psychological view of the educational value of manual work. In the present generation we know how the fullness, richness, accuracy and rapidity of perception depend, above all else, on the kinaesthetic sensations, which arise out of our manipulating things. Modern experiments have proved how children, defective in regard to speech and intelligence, have satisfactorily improved by engagement, to a moderate extent, in some manual occupation, a result which seems to be due to interconnection between neural centres involved in muscular activity, and the centre of speech and other higher neural centres in the cortex.

2. By engagement in manual occupation, the pupil overcomes the prejudices that characterise the aristocracy.

and the bourgeoisie. He will not look down on the working classes, nor regard manual work as an emblem of degradation.

3. Manual work will make the pupil independent of fortune. If he is deprived of his wealth and position, he will be able to live a self-supporting life by dint of the manual skill which he has acquired in boyhood.

4. Manual work prepares the pupil for the right understanding of the fundamental laws of mutual interdependence which lies at the root of a sound social organization. Suppose there are ten men living together, none of them can provide for all his wants with his own industry and skill. Each of them will have to stick to one particular occupation, for he cannot possess the ability, time and energy to acquire skill in all of them. He will come to realize that his survival and well-being demand that he should depend for the satisfaction of the majority of his wants on his neighbours, while his own industry should provide for some of their wants. This will teach him to sympathise with his fellows and bring home to him the necessity of kindly relations with them.

5. It serves for the improvement of health by providing opportunities for physical exercise.

Of all manual occupations, carpentry appeals with spécial emphasis to Rousseau. It is a neat business, it can be carried on indoors, it has scope for ingenuity, and elegance of taste, and it involves a moderate form of physical exercise.

CHAPTER VII.

Education During Adolescence (15-20)

Rousseau regards this period as the most critical one in the life of the individual. His belief is that any good acquired before this period may be obliterated by the subsequent life experiences of the individual. In the same way, any evil which may penetrate into the individual's nature before adolescence may be eradicated thereafter, but the impressions made upon the individual's mind during adolescence and the habits and tendencies acquired during the same period leave a lasting effect. They determine the subsequent life of the individual and either make or mar it. Consequently, Rousseau calls adolescence "the crown and coping-stone of education." He attributes to it the term second birth, because it is in this period that the individual begins to study himself in relation to his fellow-men; before it he studied himself in relation to his physical environment.

Importance
of Adoles-
cence.

It is evident that in this period the pupil is freed from the necessity of remaining away from contact with society, he is launched into the social world. He is now to study the social relations and acquire social virtues. This is the period of moral education. Hitherto the pupil has improved his physique, trained his senses, and developed his reasoning and judgment through contact with things. Now he brings all these powers to bear upon his behaviour and attitude towards mankind and leads himself to the acquisition of virtue, which is the goal of human life and to which all previous educational endeavours are but auxiliaries.

Study of
social
relations,
the main
pursuit of
the pupil.

Morality,
the chief
aim of
education.

Rousseau recommends the development of moral character by "perfecting the pupil's reason through feelings". The tutor should endeavour to see that the

Respect for
the indivi-
dual, con-
tempt for
society.

Cultivation
of altruistic
feelings and
suppression
of egotism.

pupil is so disposed as to respect the individual, but to despise the multitude, to regard each man singly as good, but to look upon society or men collectively as vicious. No pains should be spared to make him loving and kind-hearted, and vanity, envy, and such other phases of egotism should be assiduously prevented from penetrating into his disposition.

Social Sciences to be studied.

A natural outcome of the sudden change in the aim of education and the pupil's position and environment is that subjects which were hitherto kept away from him are now to be brought within his purview. The sciences which deal with social relations and conduce to the acquisition of virtue should form the bulk of the curriculum.

History, its suitability as a means of moral training.

For a study of man and his doings, history is held by Rousseau to deserve an eminent place, because it will enable the learner to be wise and good at the expense of those who went before and judge men not as their accomplice or as their accuser, but as a dispassionate, impartial spectator.

Limitations of history as an instrument of moral training.

But Rousseau is fully conscious of the limitations of history as a means of moral training. The following are the main difficulties in turning history to moral account:—

History, a record of abnormalities.

1. History records the evil rather than the good. As long as a nation leads a peaceful life, history is silent, but no sooner do irregularities, evils, revolutions, troubles and catastrophies appear, than history becomes very vocal. Most historians are at their best, when they deal with the degeneration, decline or fall of a nation; they appear to be out of their element, when dealing with the normal, healthy conditions of national life.

History, not a psychological study.

2. History records the actions of men, not the workings of their minds; it takes hold of men, when they are arrayed in full dress to appear before the public; it leaves us in the dark in regard to their private lives and still more so in respect of what lies hidden in the inner

recesses of their nature, from which emanate those motives of which the actions are mere externals. It takes note of striking and well-marked facts, which may be fixed by names, places and dates; it accounts for the events in terms of events. It does not note the subtle inner causes and tendencies, which determine the slow evolution of facts. The historian sees in some battle the cause of the fall of a nation and ignores those psychological tendencies of which both the fall and the battle, which is its alleged cause, are mere external indications.

3. The more scientifically is history treated, the more it becomes a record of the great movements and general tendencies of society rather than of individual personalities. Consequently, it does not supply the individual with maxims and rules to guide his daily conduct. To press it into the service of moral training we must deprive it of its scientific character and contort its presentation

History deals with the movements of society, not with individual personalities.

These considerations limit the field of choice. To overcome the difficulties with which we are confronted in attempting to employ history as a means of moral instruction, Rousseau selects biographical history and then further narrows the field of choice. He says that most biographers stand between the readers and the subject of biography. Instead of faithful, uncoloured portraiture of events, they interpret them in the light of their own prejudices. Biographers are generally full of comments, criticisms and judgments with the result that the reader is prevented from judging independently and succumbs to the writer's prejudices.

Biographies more suitable for moral training

Defects of biographical writers.

The one great writer of biographies, who is free from these defects and is at the same time exceptionally fortunate in the choice of his heroes, is Plutarch. He deals with men, whose thoughts and actions illustrate to perfection the ideals of a truly noble life. So the pupil should be presented the biographies of Greek heroes by Plutarch for the study of men and their actions.

Plutarch's biographies recommended.

Moral
correction
through
fables.

When the pupil commits an offence, he should be corrected by means of a fable, for "when we blame the guilty under the cover of a story, we instruct without offending him." The moral should not, however, be formulated at the end of the fable, because in the first place, if the fable is well told, the moral will stand out prominently in the fable itself, it will not need any interpretation; in the second place, the formulation of the moral excites in the pupil what is known as *contra-suggestion*. He realises that he is subjected to advice and expected to act upon it, which means that he is required to bow down to the will of his tutor. This hurts his *amour propre*, and his instinct of self-assertion is excited, with the result that he goes contrary to what he is expected to do. When the moral, on the contrary, is not formulated, the pupil thinks that in presenting him the fable the tutor is not actuated by the desire to produce any change in his behaviour, but that it is he himself who, by dint of his own intelligence, gathers some useful lesson from it and, of his own free-will, acts upon it; and therefore he piques himself on his own intelligence, shrewdness and self-control and stores the lesson learnt in his memory as a precious personal discovery.

Ethics.

Ethics, too, should form part of the course of instruction for the moral education of the adolescent.

Æsthetics.

Besides, the pupil is to cultivate good taste through the study of æsthetics or the philosophy which deals with the beautiful. Rousseau recommends for this purpose the study of the works of great classical writers, which possess a simplicity of taste that goes straight to the heart.

Religious
Instruction --
Causes for
its postpone-
ment before
adolescence.

Spiritual instruction should also engage the pupil in the adolescent period. Before the age of 15 the pupil is not to hear the name of God, before 18 he should not be introduced to religious knowledge. This delay is accounted for by the assertion that the boy should accept religion

only when he is capable of understanding it. But no further delay is advisable, for, if the individual does not grasp the fundamental principles of religion in his adolescence, he will never comprehend them thereafter at all.

Nevertheless, even now, no attempt should be made to compel the pupil to adopt any particular religion; the tutor's business is merely to discuss with him the fundamental religious principles, which will help him to choose one with his own reason.

No particular
creed recom-
mended.

Rousseau hopes that a pupil trained after the manner of Emile will certainly come to realize and believe in these fundamental principles. If, however, the pupil rejects them, the tutor need not try to change his views.

Entire
freedom of
the pupil in
religious
matters.

The religion which Rousseau recommends is what he calls the natural religion or the creed of the Savoyard priest. The latter name is given in honour of the Catholic clergyman who hospitably entertained Rousseau during his boyhood on his entry into Savoy after his flight from Geneva. This religion included the conception of God as "the Being who wills and can perform His will, the Being who moves the universe and orders all things, the Being who resides everywhere in His works." It also included a belief in the freedom of the human will and the immortality of the soul. Rousseau deduced these "articles of faith" from metaphysical arguments, which he recorded in the *Emile* as an example of the way in which the pupil should be reasoned with.

The natural
religion.

The adolescent's affections and energy are also to be directed to the pursuit of the chase, not because Rousseau likes the slaughter of animals, but because the pupil's immersion in this violent and vigorous pastime will delay the sudden outburst of a more violent passion, the passion for the fairer sex.

Chase.

Talk about
chastity
and sexual
relations.

To soften the strain which the excitation of this passion will one day inevitably cause, the tutor's duty is to talk to the pupil of the virtue of chastity, of the physical and moral efficiency depending upon the right use of the sexual passion, of the happiness, fame, honour and prosperity, that are inseparably linked with an ideal home life, which rests on a right direction of the sexual instinct, and of the evils and sufferings that arise from its misuse. He is also to depict to the pupil an ideal of womanhood and to try to secure his affections for her.

Betrothal.

As the inevitable result of such talk, Emile is betrothed to his adored Sophy in the most uncereemonious way.

Travel.

A finishing touch should be given to the education of the perfected natural man by the tutor's taking him over to foreign lands in order that he may study man and his relations with his fellows in countries other than his own.

Marriage.

On his return home, Emile is married to Sophy, the tutor's long drawn-out business is over, and the fortunate pair is left free to enter the world.

CHAPTER VIII.

Education of Women.

Rousseau prescribes a system of education for women radically different from that for men. The reason is that man and woman are born to fill in different roles. A man cannot play the part of a woman, and a woman cannot discharge the duties prescribed for man. Such are the dictates of nature. But the different purposes of the two are not antagonistic. They supplement each other: a man is incomplete without a woman, and a woman is incomplete without a man. The fact that the life destiny of the one is different from, though allied with, the life mission of the other necessitates that the education of a woman must differ from that of a man, for education aims to prepare the individual for life.

Female education to be different from the education of man.

A man seeks to serve, and a woman seeks to please. A woman is subservient to man; her business is to make man happy. To suckle him when a baby, to tend him when a child, to please him when a young man, and to nurse him when old, are her duties. Man requires knowledge, a woman requires taste. Necessity is to be the law for a boy, propriety for a girl. Liberty must be the watch-word of a boy, restraint that of a girl. Reason must guide a boy, convention a girl. The boy must be kept away from society, the girl protected by her mother must be brought into contact with society.

The vital differences.

The vital difference between the education of the man and of the woman is clearly illustrated by the religious instruction recommended for the boy and the girl respectively. The boy was kept away from religion for 18 years of his life and was then instructed in its basic principles on rational lines, with freedom to accept them or not. The girl is instructed in religion from her earliest years, the religion

Religious instruction.

which is taught her is conventional and she has to accept it on authority. Nevertheless, Rousseau condemns the learning by rote of the catechism by the girl. She is taught, "There is a Being that rules all. This Being is God. He is all-powerful, wise, good, kind, just and merciful. He bids us be kind to our fellows and rewards us in the world to come for our good deeds and punishes us for our vices."

Start with
the innate
stock of
the girl.

Even in the education of the girl, Rousseau holds fast to his belief in the innate goodness of the human being and therefore recommends that all inborn and natural female weaknesses, like cunning, should not be curbed, but made starting-points in her education. The girl's physique must be cared for. She must be made healthy and graceful.

The girl's
special
subjects of
instruction.

She should be taught sewing, embroidery, and drawing, and instructed in household duties and the art of tending children.

Intellectual
education.

She must not be taught reading and writing, until, of her own accord, she evinces a desire to learn them. Rousseau does not mean that the girl is to be brought up in ignorance, he lays down that she should be taught to think, but saved from growing into a learned woman, who is a plague to her children, husband, servants, neighbours, and in fact to all that come into contact with her. Rousseau recommends that the girl should only skim the surface of logic and metaphysics. As to the physical sciences, she is to be taught the broad fundamental principles that lie at the root of the order of the physical universe. The subject in which she should make the greatest progress is aesthetics, for her main duty is to please.

Criticism.

A deal of ink has been spilt in vilifying Rousseau for his thoughts on the education of woman. The following are some of the leading objections against his system :—

1. It is absurd to prescribe such divergent systems of education for two intimate life companions however different their specified duties may be.

Two intimate life companions demand similar education.

2. A woman is a self-suffering individuality, as an existence endowed with equal rights to independence—of choice, volition, action—with man. It is an encroachment upon her birthright to treat her as a mere slave to man and impart her an education that is directed by this ideal.

A woman has a right to be treated as an independent unit.

3. Though differently constituted in some ways, a woman is essentially the same being as a man, psychologically and physically; and consequently woman can do satisfactorily most of the work which is supposed to lie in the sphere of activities proper to man. Women have actually proved themselves to be capable of high thinking, authorship, inventions and discoveries in the domain of social and physical sciences, and have acquitted themselves with credit in discharging duties as rulers, legislators, and even as warriors. To impart them an education that renders them unfit for these duties is to let a deal of latent energy rust.

Women can outshoot men with their own bows.

But much can be said in support of Rousseau's views, exaggerated no doubt as they are.

Defence of Rousseau.

The following are some of the arguments that may be brought for him:—

1. Rousseau is far from recommending quite divergent systems. He lays emphasis on the points of difference, for these involve what is new and what he wants to impress upon his readers; he does not take the trouble to put his finger on the points of similarity, for these refer to what is old and known. Observation makes it clear that the system, as laid out above, contains several points of similarity, for example, the use made of all innate aptitudes and powers as starting-points in the education alike of the boy and the girl. The importance

The two systems not altogether divergent.

of reading and writing is minimized and bookish knowledge is made light of in the case of the girl exactly in the same way as in that of the boy. Care is taken to improve the girl's physique as well as of the boy.

Even the religious instruction imparted to the girl is not radically different from the religion which the boy is led to acquire by metaphysical reasoning. Both are initiated into the principles of natural religion, belief in God, in the life hereafter, and in the rewards and punishments for the doings of life in this world; only the lines of approach are different.

Rousseau
does not
encroach
upon a
woman's
true liberty.

2. By relegating a woman to her proper place in the home, Rousseau, by no means, encroaches upon her birthright. He only means to let her stick to her proper sphere and therein she may enjoy her liberty.

Division of
work
necessary
for a happy
home life.

3. There is no doubt about the assertion that many women can successfully perform various public and private duties, which Rousseau assigns exclusively to man. But the division of labour is necessary; without it a happy and peaceful home life is almost an impossibility. Home life is embittered in most European families by the women's stepping into the shoes of men. Faith and love, that lie at the root of all that binds human beings together and sustains society, are checked at their very source. It is safe to prophesy that, consolidated as the European society appears to be, it will be shipwrecked on this rock of disjointed, business-like home life.

Rousseau's
Female
Education,
a protest
against
contem-
porary
conditions.

In fine, be it remembered that this scheme of Rousseau for the education of women is a protest against the contemporaneous life of the Parisian ladies, who devoted themselves to literature, commerce, and in fact to anything other than the household duties, with the result that the children were uncared for, money was squandered, the relations of the husband and the wife were estranged, and mistrust and want of fidelity held sway.

CHAPTER IX.

Rousseau's Achievements and Influences.

Rousseau's works are full of contradictions, inconsistencies, paradoxes, illogical conclusions and exaggerated statements. They exhibit imperfect knowledge, lack of inaccurate observation and want of cool, scientific thinking and are deficient in regard to the systematic presentation of ideas; but they were struck out in a white-heat of emotion, and Rousseau's zeal, enthusiasm, and manly, effective style of writing impress minds permanently. In spite of its follies and dreaminess the *Emile* was an epoch-making book. Its excellence does not lie in its parts, but in the whole. The details as worked out by Rousseau are mostly impracticable, but it was the spirit which inspired the work that influenced subsequent educational history. In the main its effect was destructive, as it dealt a blow at the traditional, formal education that prevailed theretofore; but in its essence it also contained the constructive groundwork of future education. It stimulated thought on the subject. Some revolted against Rousseau and in order to defend the old system tried to reform it; others took a cue from him, tested, modified, rendered practicable, and developed his doctrines. The educational system of Pestalozzi, which aimed at the development of the individual by adapting education to the various stages of his mental growth, and the contributions made to the science and art of education by his great successors, Herbart and Froebel, were all inspired by Rousseau and influenced, at least in part, by the spirit of his doctrines, and it is through these reformers that Rousseau's fundamental principles have come to be the foundation-stone of our modern educational system.

A criticism
of Rousseau's
works.

Effects of the
Emile in
general
terms.

Spontaneous development, the aim of education.

One of the most important changes which Rousseau's influence made in education was that it came to be regarded as a natural and automatic process and not an artificial and arbitrary one. The process came to mean the process of the development of the child in its own way rather than a discipline or culture which tended to mould it into some desired form by external influences.

Variety in education in accordance with the various stages of mental development.

Formerly the methods and contents of education were almost uniform. Rousseau's emphasis on the division of the educational career of the individual into distinct, well-marked stages, differing from one another, suggested the advisability of varying the methods, contents and organization of education according to the stage of the mental development of the learner. This tendency came to be clearly marked in the theory and practice of Pestalozzi, who enunciated the principle that instruction should adapt itself to the different stages of the growing mind of the child.

Instincts and innate tendencies became starting-points.

Owing to the wide-spread influence of the clergymen and the disciplinarians, instincts, emotions and innate tendencies were regarded to be the sources of evil by the educators, who aimed at eradicating them. It was Rousseau who pointed out their importance by the exaggerated statement that they were all for the good. Consequently, those who followed him looked upon the innate stock of the child mind as the starting-point in education and, instead of trying to eliminate the instincts and innate tendencies, they tried to direct them into proper channels and develop them into permanent interests.

Psychologized education

Rousseau's emphasis on allowing the natural laws of the development of the mind to run their own course unimpeded, and his recommendation that instincts and innate tendencies should serve as starting-points in education, gave posterity the need to study the child mind and its evolution, in order to secure the adaptation

of the educational processes to it. So the dreamy, impractical work of Rousseau contained within itself the cue to those who psychologized education.

The pupil's individuality was ignored by the teachers before Rousseau's work had exerted its influence. To him is due the credit of giving the teachers the need to study the individuality of the pupil, recognize its importance, and make it a potent factor in determining his education.

Individuality of the educand became a prominent factor in education.

Before Rousseau, the child as a self-suffering human being, with the rights to live in its own way and enjoy happiness, did not exist. It was he who showed that the child must be regarded as a child and not as an adult in miniature; and the educator began to look upon education from the stand-point of the child, so as to conduce to the happiness and well-being of the child.

The child became the determining factor in education.

Education being regarded as an automatic, natural process, the educator became less interfering, his guidance became less perceptible, and a great deal was left to the initiative of the child.

Liberty of the child.

The child's interests and natural inclinations being regarded by Rousseau as the determining factors in education, the principles for the choice of the subjects of instruction, favoured by the disciplinarians, who chose them according to the effort which they provoked, the difficulties which they presented, and the so-called mental faculties, which they brought into play, gave way to the tendency to treat the capacity of a subject to interest the pupils as the criterion for the selection of the contents of the course.

Subjects of instruction chosen with regard to the pupil's instincts.

Rousseau's explanation of education as the development of the individual in his own way profoundly influenced the methods of teaching. Telling and lecturing came to be regarded as worthless, the teacher's skill lay in his stimulating the boys' self-activity. Thus Rousseau came to be the founder of the heuristic method.

The initiation of the heuristic method.

The meaning
of education
broadened.

Rousseau's contempt for book learning helped to make the real meaning of education clear to posterity and remove the confusion between instruction and education. Book learning now did not form the bulk of educational activities, but was relegated to a secondary place in the various activities of the educand.

Realism in
education.

Education became more realistic. All the emphasis which Pestalozzi and the recent educational reformers placed on concreteness in education and on the utility of actual situations can be traced back to Rousseau's *Emile*.

Manual
training
emphasised.

Manual training with all the importance it has in modern education has its roots in the doctrine of Rousseau, whose reasons for teaching a manual occupation to *Emile* have been already dealt with.

Stress laid
on physical
development
and sense
training.

Rousseau held that the first two stages of education should be devoted exclusively to physical education and sense training, and reason should be allowed to sleep. His disciples separated the kernel of the doctrine from the husk, and though they made no absurd attempt to postpone the intellectual education of the child, they, at any rate, recommended the devotion of the bulk of educational work in these stages to physical development and sense training.

Physical
sciences and
nature study
found a place
in the curri-
culum.

Rousseau's emphasis on the child's early acquaintance with nature resulted in the introduction of physical sciences and nature study into the curriculum.

Immediate
influence of
Rousseau.

These are the influences of Rousseau which came to be exerted on subsequent education, but they were not direct and immediate; it was through the agency of zealous disciples, like Pestalozzi, that they came to be effective. The immediate effect was by no means positively great. It was, at any rate, merely theoretical. The publication of the *Emile* did not witness any changes in the school practice. But it stimulated thought on education, made people profoundly dissatisfied with the existing traditional

system and caused the publication of a multitudinous volume of educational literature. People became alive to the need of reform in education as well as in the constitution of the government and the organization of society. Demands for a free, universal, and secular education were made in the *Cahiers*, or the petitions for the redress of grievances, which the people of France submitted to the government in the years of discontent and agitation that preceded the Revolution. But the horrors of the Republican period and the subsequent despotic activities of the Napoleonic reaction were little suited to educational reform and nothing was practically achieved.

France.

In Germany, Rousseau inspired Basedow, the so-called Philanthropist, who established a school at Dessau a few years before the death of Rousseau and called it the Philanthropinum, because it was to educate the friends of humanity. He abolished the catechism and, whilst tolerating all forms of religion, taught only the principles of natural religion. The aims were strictly utilitarian, the subjects of the curriculum being chosen from the standpoint of their usefulness to the children in their later life. Rousseau's principle of teaching through things was given prominence. Teaching from direct experience was carried almost to the point of absurdity. Discipline was gentle. Great importance was attached to the soundness of body, and to that end Basedow encouraged open air life, active outdoor games, excursions into the woods, bathing, fencing, etc. This educational venture attracted wide attention in Germany and Switzerland, where numerous schools modelled on the Philanthropinum illumined the educational firmament, until the rising sun of Pestalozzi eclipsed them all.

Germany,
the Philan-
thropinum.

Such are the educational influences of Rousseau; they might suffice to immortalize his name; but Rousseau influenced other departments of human activity as well; his *Discourse on the Progress of Sciences and Arts*, his

Influences on
Social and
Political
Organization.

Enquiry into the Origin of Inequality of Men and his Social Contract, caused an upheaval in the political and social world, destroyed the lingering remains of the mediæval corporate life, brought about the French Revolution, altered the political outlook of the European nations, effected a wholesome change in the relations of the rulers and the ruled, and sowed the seeds of Socialism, Nihilism and Bolshevism.

Rousseau,
the spokes-
man of his
age.

Rousseau was in fact a child of his age. The essential ideas which his works embody were in the air. His glory lies, not in originating them, but in expressing them with passionate eloquence and undaunted enthusiasm.

The
Romantic
movement in
literature.

The literary aspect of the tendency of the age, whose spokesman and representative Rousseau was, is known as the Romantic Revival. It was a return to nature in the sphere of literature. It marked a revolt against the cool and calculated good sense of Dryden, Pope, Addison, Defoe, Steele, and Swift and the realism of Dr. Johnson and his circle. The complete statement, the appreciation of urbanity, and distrust in emotion, which characterised these schools, gave way to the passionate verses of Wordsworth, Coleridge, Shelley and Keats. Poetic imagination began to soar unimpeded into the zones of fantasy. Idiosyncrasy began to be valued, passions and emotions became the main theme of the poet. These were the times of the appreciation of the heroic in action, the glorification of the sentimental, and the analysis of the tenderest experiences of the heart of man.

The commonplace acquired a new significance; poets began to deal with rural life and with the passions and occupations of men in humbler stations of life. The poetic diction which Dryden and Pope had set up was discarded in favour of the homely language of the peasantry.

Sub-human nature opened its stores for the poets. They delighted in dwelling on the beauties of mountains

and lakes and learnt to appreciate their purifying influence on character.

Rousseau himself was by no means the least influential of those who brought about these changes in the literary domain. His works, though in prose, possess all these qualities and illustrate to perfection the literary spirit of the age.

Rousseau, a leader of the Romantic movement in literature.

Even religion did not escape his influence. The attempt to build religion on a rational basis and the endeavour to awaken the religious conscience of Christendom through an appeal to reason, which marked the influence of Locke, Voltaire, and other leaders of the Enlightenment, gave place to the introduction of the emotional element into religion and religious instruction, a result that was brought about, not by the views of Rousseau on religion, but on account of his glorification of feelings and emotions.

Influence on religion.

In short, Rousseau was symbolic of the times in which he lived. His works embodied the thoughts and ideals of a great age of the world, when mankind was at the parting of the ways. He rung the death-knell of the old order and gave posterity an impetus to construct the new order. The three great social institutions of to-day, State, Church, and School, bear the stamp of his genius.

Conclusion.
